

The One Way of Truth to Make Medicine of Ancient Sages

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If you want to get from God Wisdom, Intelligence and Blessing to prepare the medicine of the Ancient Sages, pray with all your heart with a pious and Christian intention to use it well, then distrust the administration of vulgar Chemistry which works on several different things and seriously consider the principle of all natural things. To know what process and what order God observe at the creation of the world, for as in the beginning there was only matter called Hyle, which was neither Earth nor Water, neither Air nor Fire, neither Dark nor Light, but a confused chaos of all things, and likewise also the first matter of our medicine is only one thing composed of many according to the Divine ordinance, and not by the manufacture of men, for it is a Fire not having the appearance of Fire, it is Air not having the form

of Air; she is Water and no Water is like her; she is Earth and is not of any kind of Earth.

This thing or matter is not found in everyone, neither inside nor under the Earth, however one can have it for free and without any expense, so that it is not bought in any shop for money nor is it drawn by forceps nor from the countryside and the mountains with traps or other instruments; it is not found in any animal, vegetable, mineral , metallic, finally in any Mercury, Venus, Salt, that has ever been seen on Earth, in any thing animal , vegetable, mineral, metallic, the sea or in the waters. But before going further, I must explain to you as briefly and as clearly as I can, what the ancients call Nature and by which this medicine can be operated. To give you a perfect knowledge of it, you must know that God from whom all things derive their origin, wanting to create this vast universe, first formed an invisible and insensible chaos which the Ancients call Hyle, or prime matter, very far from this chaos containing Water, Earth, Air and Fire; and the Spirit of the Lord rested on these waters, as the Holy Scripture teaches us in Genesis

Chapter 1.

On which it should be noted in passing that one must make this difference between this 1st spirit and the Spirit of the Lord, in that this 2nd Spirit is God himself, and that the Spirit of the Lord is the Light, that is why does Genesis not say that it was the 1st Spirit who walked on the waters, but indeed the Spirit of the Lord who was to fertilize all things in the times of creation and God unites after a part in the Sun who was to dispense by his movement in the following times for the conservation of natural beings .

As this light is the image of God, it also makes itself known on Earth. God, to manifest his divine ideas, created by his vivifying virtue several species, vivifying and animating this dead chaos, filling what was empty, making fruitful what was sterile, warming what was cold, illuminating what was in darkness, maturing what was raw, giving order to that which was in confusion, drew and exalted the quintessence of the elements which composed this chaos and first made therein the light which is the igneous life of all creatures by means of which all things act, vegetate and are multiplied, in so that this light is the Soul of the world, or the universal nature of which the Philosophers speak.



Chaos was therefore the raw material of all natural and substantial beings , and God acted upon all the forms of it which were there potentially and they would never have been acted upon if they had not been there. power.

It was a formless and dark Water, called as we said Hyle, that is to say aquatic, which the word of God penetrated from all sides to form light, as we have already said, of which he put a portion in the Sun as its image, to produce and preserve the natural Beings on Earth, as in Heaven to preserve the spiritual Beings in Heaven.

God then separated the elements and diverted them by assigning them to each a particular sphere to hold in equality this vast machine of the Universe.

The Fire which is penetrating, digesting, very fixed, hot and dry and very pure, was divided between several substances. Of the purest he made her the throne of his divine Majesty, of the second the Sun, the Moon and the Stars; from the third he made it Air and put it in the center of the Earth, which is of a hot and humid quality, light and invisible outside, heavy visible and fixed above. God made them the vital Spirits of all living beings.

Water which is a very heavy Element full of an unctuous phlegm volatile on the outside and fixed on the inside, cold and humid, nevertheless tempered by means of the Air, this Water is the sperm of the world in which the seed of all things is preserved and without which nothing would happen.

The Earth which is a porous element like a heavy sponge respect to its smallness but light in respect to its visible nature, fixed without, invisible and volatile within, receives all the other productions of the other elements, and by the heat of the general Fire which it contains, she produces them to men.

These elements acting together according to the will of God, produce these three principles which are the next matter to operate this Medicine, that is to say Salt, Sulfur and Mercury.

God having animated this chaos in the way we have just said , then created the intellectual, that is to say reasonable, work which he clothed with an elementary body which he formed from that part of the Earth, in which all the force of nature

was concentrated and this animated body was called Adam, which means Red Earth in Hebrew, and gave him the power to engender and multiply.

The Animal Soul was produced from the purest part of the Air with the Fire, and it is from there that the beasts took the origin of their lives and divided themselves into several kinds of genera: volatile, aquatic, crawling and walking.

The Vegetative Soul was produced by Fire and Air. This Soul produces the things that are born from the Earth, like plants, herbs and everything else.

The Air is nothing else than a thin and extended Water as we have said, which carries the seed to the plants on the Earth, which receives it, and by the influences of the Sun, the Moon and the other stars, the plants multiply.

The mineral Soul from which come the metals, Gold, Silver, and all the others as well as the minerals, when it was created, was simple, without form; she was a virgin, having not yet conceived anything, but she was not without having the power to reproduce as Aristotle says. However, it is necessary to know this spirit which contains this seed which the curious Jewish Philosophers called Rebis. It is therefore certain that our work is only of one matter, of two because there are two substances, of three because there are three principles, namely Salt, Sulfur and Mercury, and of four elements which are Fire, Air, Water and Earth, and of five because of all these things a quintessence is made of them.

Aristotle says that he who ignores the principle of things will never be able to reach his end; for me I tell you that he who does not know the matter of the Sages will never be able to arrive at the goal. It is also necessary to know its purification, its separation and conversion of the different principles.

It is necessary to know the Body, the Soul and the Spirit, to know how to marry them together and to make this marriage it is necessary to be an Artist, because otherwise one can err, since it is necessary to know the substance of Sulphur, because it takes the place of the agent, that is to say of the male, and the other which we will call Mercury takes the place of the patient, that is to say of the female.

It is from this that the Ancients took the opportunity to call their matter homogeneous, that is to say a compound of Sulfur and Mercury. This is what one of them told us: by the union of these two substances, you can perpetuate the wonder of the world, because if you want to make good medicine, you must have a seed that has the power of all the celestial virtues. and terrestrial. Which by a little work and a little patience can be brought to a degree of perfection that is miraculous.

Chapter II

There is one corporeal spirit which nature first created, which is common and hidden; it is the precious balm of life which preserves what is pure and good, and which destroys what is impure and bad; this spirit is the end and the beginning of any triple creature in substance because it is made of Salt, Sulfur and Mercury, or pure Water which from above coagulates, unites, assembles and waters all these low places with an unctuous Salt and humid ; il is clean and willing to receive any form; there is only Art, which by the help and mediation of nature makes it visible to our eyes;

it seals and hides in its womb infinite strength and virtue, for it is a thing which is full and filled with the properties of Heaven and Earth; she is hermaphrodite, she gives growth to all things, mingling with them indiscriminately because she holds within herself all the seeds of the ethereal globe; it is full of a subtle and purifying Fire, or descending from Heaven it infuses and impresses its force on the Body of the Earth; her belly which is porous is full of ardor and he is the father of all things, then this womb fills with another vaporous Fire;

Ceaselessly it receives its nourishment from the moist radical, which in this vast body clothes itself with the body of mineral water, which is done by means of the concoction of its hot Fire; this Water which can be coagulated and which engenders all things becomes a pure Earth, which by a strong union, holds the virtue of the highest heavens enclosed in itself because in this same Earth it is united and conjoined with Heaven. This is why Vincelas Lavinius of Moravia gives it this beautiful name of Terrestrial Sky.



Ancient Texts first nature used separation to create and arrange the mass which was disordered and confusion as we said in chapter 1 of this treatise,

thus the Art which loves perfection must imitate nature. Nature is the substantial excrement where by an earthly silt which she converts into Water or by adustion, Art uses lotion and digestion, either by Water or by Fire , and separates the filth and impurity by purifying and cleansing the Soul of all vice; he therefore who knows how to use Water and Fire, he knows the true chemistry which leads to the highest secrets of nature.

Water having body, this first creature of God was filled of Spirit from the beginning, having all sorts of forms in seed and quickening by movement; it animates everything, it produces everything in the Light of Heaven and Earth.

Water is the nurse of all that is in these two places. In the Earth it is a vapour, in the heavens it is properly a triple Fire in its substance and first matter, because three by three all bodies grow and arise from nature; it contains a balm which has for its father the Sun and the Moon, by the Air it germinates in the low places and seeks the strong and high places. the Earth nourishes it in its warm womb, it is the cause of all perfection. O how wonderful Water is, it makes to appear all the colors of what one sees depending on whether it is excited, it is it that all the Sages have qualified as the Universal Spirit because it is all things, it is the cabinet of secrets, it is she after God on whom depends the whole machine of the World.

As you will see below, the Lord found it so precious that he revealed to men to sprinkle it on human bodies in his name, and presented the Salt it produces to banish the natural unworthiness that comes from disobedience of the first man.

The great God who gives life to all, has established two remedies for the spirits and for the bodies, that is to say two things which purify them and cleanse them of impurities, therefore corruption disposes and tends to new life.

The metallic root has these two things in it, these two things are the cause of the repair; they partake of Earth and Heaven so that they vivify and bind together the two other extremities, this is why these two things descended from Heaven to Earth, then they Sages Anonymous will return to Heaven to show their power in the Earth; just as the Sun dissipates the clouds and illuminates the Earth, so this Elixir being prepared in this way and separated from its clouds, it illuminate what is dark in the spirit; two forms must be considered in its juice and in its venom. Its juice is



double which preserves the bodies by a bitter Salt; its venom which is likewise double consumes and destroys them.

Chapter Three

If you want to know what metallic nature is, you must undoubtedly know what is this matter from which metallic creatures come, you must first of all know and know the origin of the Sun, of the Moon and other planets and all metals.

You must also know with certainty that all created things are distributed into three kingdoms, and that everything is comprised in these three, vegetable, animal and mineral knowledge, because all the trees, woods and herbs are of the vegetable kingdom, all the living animals which are included under the flesh and the blood are of the animal kingdom, finally all the metals, stones and other things which do not give of themselves no flame are of the mineral kingdom and are included under the mineral nature.

You see therefore that all things are divided into these three kingdoms and are included in them, and although they are each specified in their particular kingdoms, they nevertheless derive their origin from the same principle. This first matter is changed into three things by different coction, and according to the quality of the coction, this single and vulgar substance is adorned with different nature , this is why I advise you to abandon all these sublimations and other sophistical operations of the vulgar chemists, who work on several things.

Leave their imaginary solution-putrefactions and their coagulations, attach yourself to the simple and natural coction of the real and true substances of nature which it accompanies. As Peat assures, Matter and Regimes is nothing, and if one said the true Regime, the Sophists would say that it is not possible to do a spiritual thing by such a small Regime.

Leave them in their beliefs and focus on knowing the Roots and where everything (?) multiplies.

The Trévisan is of the same sentiment and quotes in a page of the same Peat as

follows: we want nothing foreign in our Stone, but it perfects itself and ends in its unique metallic material..



We must therefore follow nature and work as she does in the veins of the Earth where the metals grow; she uses only one and only one substance, in this one substance all things are hidden, she needs only the simple coction, by which she is higher and higher to her highest degree , which is very good noticed Parmenides when he said that there is only one way and in a single vessel that Raymond Lully calls hymen and in a single furnace that Trévisan calls Feu clos without ever touching it that our decoction is made perfect, Raymond Lully, that everything is done by a continual decoction in our vessel without ever opening it for fear that our elements will be spoiled and everything that diffuses will go up in smoke, again by Razès who says without ever touching it with his hands and the feet, because our stone coagulates, washes, purges, whitens and reddens itself without putting anything else in it, and in one place he says "there is nothing new in our work, except beginning, in the middle and at the end, I mean after its first preparation, to make known the error of those who follow other processes than the one I teach in this treaty.

Hermes, father of the Philosophers, says in his Apocalypse: there is only one and the same way of working in a single vessel and in a single furnace, until the decoction is finished; Geber is of the same opinion and the Cosmopolite says "all our work is made of one thing and perfects itself, needing only dissolution and congealing, which must be done without none addition of any foreign thing, all by our continual coction.

All the time that you cook, you petrify, and the substance in the putrefaction turns black, as happens with the wheat thrown into the Earth, which is preserved by the heat of the Sun in its own Earth and it is necessary that it putrefies with a certain natural humidity before something new is born from it; likewise by cooking you sublimate, you also coagulate, for the moisture has changed into the nature of Fire so that it can resist the Fire without being consumed. This is what the Sages call Coagulation.

In the Coction, the Philosophers circulate. In this circulation the Fire is united with Water so that this Fire is not entirely consumed, as we see daily that Water preserves all things from fire and combustion. Similarly the Fire preserves the Water and in the Coction it joins with the Fire so that it becomes pure Fire and this was called by the Ancients conjunction and circulation, so says Sticos (?) in these



terms "If you do not remove the Fire which is enclosed in the body and only join it with the Water, you do nothing, therefore I command you to wash with the Fire and cook with the Water , for our Water cooks and burns and our Fire washes and strips".

Parmenides said the same thing in other words: take, he says, the Living Water and freeze it Sulfur burns everything and it makes itself from the beginning to the end by helping it according to nature; by this cooking, you see how from this simple coction came (?) so many names; they imposed all these different names so that no one would notice what was called our Mercury in the first place by which they understood nothing other than a humidity which began to unite little by little with the Fire , as well as to was composed Mercury which they also called Sulphur, which is however only the same Fire which is hidden under Water, which it perfects to its supreme degree, and this is what Grideon says (?) , the Mercury of the Philosophers contains in itself the fixed and incombustible Sulfur which perfects our work, and further down it says "our Quicksilver is our incombustible and mercurial sulfur" They also called it Hyle, that is to say principle of all things, because all things are created and begotten from Water and Fire. As for the other names, they were invented and forged.

So leave all these trifles and impostures, imitate Nature which requires only one thing and a simple coction, in this way no one will deceive you, because as Aristotle says, "Art introduces nothing new into Nature, but Nature duly aided by Art and Art aided by nature completes desires and accomplishes their intentions. Nature by no other thing or by any other way can be corrected except by the natural coction of the essences, because the essence is only, because the Stone is only a thing which leads to perfection , that is what said Geber that there is only one thing in all Nature by which our Art truly shows itself, it consists only in her, without that stone no stone, he is not.

What cannot to understand the ignorant who turn to different matters contrary to Nature and which are in no way proper to the true Art.

But indeed the only essence of Nature from which all things derive their origin, and which is distributed by different coctions, in different substances and of which our Work is also truly made, so that each thing has its particular coction in Nature; this



is why if you want to achieve the true Spagyric Art, you must imitate Nature, work like her, when she perfects her work in the veins of the earth, it is why I urge you not to be deceived.

When they talk about the color black, that it is necessary for you to have it and your matter in the work becomes black, white and red, they mentioned the color black, because in the beginning the Essence , which is a certain body which being heated, the liquor then separates into a black smoke which they called such, or raven black, so that you must observe this separation well; it is the most essential mark of God's blessing.

The Essence is nothing other than a certain hidden and elemental Fire, its liquor by which it is preserved from combustion is this vaporous fire, according to the thought of the Wise, as the Cosmopolitan says; because this Fire is not properly elemental or the like, but is rather a dry water drawn from Mercury; this Fire is supernatural, celestial and pure, in which the Sun and the Moon are conjoined, and it is this central Salt, or Philosophical Mercury of which Respour speaks in his Rare Experiments on the Mineral Spirit.

"Govern the Fire, says this great Philosopher of upper Alsace , by the regime of an exterior Fire, and lead the work to the end, it is the true Elemental Air naturally hot and humid. The Envious (?) called it Mercury, but if Air embraces in itself the nature of Fire, nature of Air so that by the addition of its like there is made a true conjunction .

These are the corporeal matters like Fire and Water which are visible to us, but these corporeal Elements are nothing but the aid of the Elements by which they can be naturally reduced to their highest degree, these are the two mercurial substances , or the double Mercury of Trevisan; both are of the same root. Calid, King of Egypt says the same thing in these terms: "there are only two spermatic matters of the same root, Substance and Mercurial essence, viscous and dry". Razès, Aristotle in his Light of Lights, Aulpherne ??? in its pan??? and Daniel in the 5th Chapter of his Withdrawal ???, our Gold is not vulgar Gold nor also our great white Silver which is all one thing, is not vulgar silver because they are alive and

the others are dead, where have no strength. This gradation is the right and true Alchemy. There are no more.



You must observe to arrive at your goal in which way Nature works in the Essence. If you do so, you will not err at all, but you will have all that you wish without any sorrow, without much work and without a great expense, because everything is done by a certain simple action, so that by this coction the Solution and the Coagulation of the bodies is done as well as the Sublimation and the Putrefaction, as one can see it in the writings of the true Philosophers.

There are many paths that lead to error, there is only one that leads to true Art.

When you know what Matter is, its work in which you can only trust, you will see how much useless work you have supported, how blinded you have been, and you will be delighted with admiration.

Consider then diligently, I repeat again, what metallic nature is and why metals were made, whence all created things have their origin, for just as the Child is engendered in his mother's womb from male sperm, by the aid and aid of coction and as the chicken is made from the egg by means of the natural heat and incubation of the hen, so the metals have a very purified and certain substance from which they derive their origin.

You must not, however, imagine, following the example of several Sophists, that this Sulfur and this Mercury are the first matter of the metals, for in the veins of the earth where the metals grow, there is neither mercury nor sulphur, this that the Envious only pretended to seduce.

They called the Fire of which Arthépius speaks Sulphur, and its Mercurial liquor; they also called Fire our Sun and its liquor the Moon, as we have said before. They also called them Spirit, and this because elementary things are invisible.

The Soul is the invisible Fire and the Spirit is the invisible moisture. The essential Fire in its exterior is Water and Earth. They have been called bodies because they are visible, from which the false Chemists conclude that it is necessary to take these metallic bodies, which is very false.

They did not call them bodies because the Fire and this Water externally are visible and palpable, this is how you will be able to judge when I will teach you the

preparation below. But this Fire of Pontanus, which is also called Elementary, is spiritual and invisible.

So don't let yourself be deceived by the Ancients because they are subtle and if you are not careful they will throw you into a labyrinth from which you will not easily get out; they will send you back to metallic bodies while they take for themselves the Essence; they show you the outside and hide the inside, they present the bran to you and feed only on pure flour, they give you different matters, different ways, substances different, although there is only one, unique, true that suffices.

And they teach you various Solutions, Coagulations, Sublimations , Calcinations, Putrefactions which are of no value whatsoever.

it is not used in the veins of the Earth where the Metals grow and are born, because it does nothing else than cook this Elemental Fire which is exalted and fortified by the liquor which it changes from one nature to another by a certain and continual coction. So that, as before said, all things are distributed in different natures, although these three natures are corporeal and distinct, namely in vegetable, animal and mineral.

However, they originate from one thing and have only one root which makes them grow, nourishes and gives vigor. The Ancients called it the first Being, or Hyle, the better to deceive the ignorant, but it is really only this occult Fire with its liquor that the Ancients also called the radical Humidity. Marie, sister of Moise called it the Vaisseau d'Hermès and Respour is of the same opinion; Artephius and Pontanus called it Fire, they did not speak of it pertinently, because it is properly the Liquor and the Root of all created things.

That this moisture joined in its Fire is divided into different natures, this is done as we said by different coctions that take place in nature. the metallic Essence is the true matter of Medicine which by a certain and continual coction must be exalted to its highest degree, finally it is nothing other than the extended Eagle, or the elemental fire with its liquor as we have already said must be joined in its own juice by a natural coction until they are both inseparable, for the liquor preserves the fire of combustion, so that it remains constant and persevering in the fire. The



elders called this Elixir thing which is none other than a certain cooked fire which is perfected by simple coction.

Do not be bored cooking, and be certain that all the other work of chemists is useless, that everything is done by this coction, everything is purified, sublimated , dissolves, coagulates by it, finally all things are done by coction.

End

QUOTE OF THE DAY

“For Gold does Colour nothing besides itself, unless first its own Spirit be extracted out of its own Belly; and it be made Spiritual.”

Bernard Trevisan

Treatise of the Philosophers Stone



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